GAGGE

OF THE

NEW GOSPEL:

Contayning
A briefe Abridgement of the errors of the Proteſtants *of our time.*

WITH

Their Refutation, by expreſſe Texts of their owne Engliſh Bible.

LVK. 19. 22.
By thine owne mouth I iudge thee, naughty Seruant.

With permiſſion of S[illegible]

Collegium Sancti Johannis
Evangelistæ in Academia
Cantabrigiensi

To THE CATHOLIKE *READER.*

Health and encouragement in his holy Faith.

CVrteous Reader, before I presse thee to peruse this treatise, haue (I pray thee) so much patience as to permit me to giue thee mine aduice, concerning some certaine points very necessary for thee, the better to serue thy selfe thereof with fruit and profit.

The first point is, *that in the inscription thereof, it doth not tell thee, out of which English Bible, the alleadged passages are extracted, for as much as this were meerely in vaine: sith that England hath brought forth within these few yeeres past, to the*

number of twentie ſeuerall ſorts of Bibles, farre different one from another; ſo that the Proteſtants (to whom I wiſh from my very heart, as I doe to thee, that this little booke may proue profitable) haue not all one ſort of Bible. Notwithſtanding, know this for certaine, that they are faithfully taken forth of the Bible in quarto, printed at London by Robert Barker, *Anno* 1615. *But if any one ſhall ſhew vnto thee ſome other Bible, wherein they are not ſo written, word for word as here they are, yet reſt aſſured, and out of doubt, that thou ſhalt find them written, as they are here alleadged, at the leaſt in this of* Robert Barkers.

The ſecond is, *that thou admire the ſplendor of the Truth (and accordingly, to ſtand as ſtoutly and as immouably in the maintenance and defence thereof) the which is ſuch and ſo paſſing bright, that notwithſtanding the Proteſtant Miniſters, haue indeauored*

uored to obſerue the ſame, by ſo many varieties of tranſlations, and by ſuch an infinite number of corruptions and falſifications, yet neuertheleſſe their condemnation is ſo expreſly ſet downe in their owne Bible, and is ſo cleere to all the world, that nothing more needs hereto, but onely that thou know to reade, & to haue thine eies in thy head, at the opening of this their booke. This, in my minde, cannot chooſe but be an exceeding comfort vnto a Catholike, yea, rather a great ſigne of ſecuritie and aſſurance, concerning the truth and vprightneſſe of his cauſe, in ſhewing himſelfe content to bee tryed by their owne Bible: the tranſlations whereof, doth in a number of places, and particularly of thoſe that are now in controuerſie; ſwarue and differ notoriouſly from the authenticall Latin, and that to the incredible diſparagement, darkning and obſcuring of the Catholike veritie, as perhaps hereaf-

ter ſhall be further proued by a particular treatiſe to that purpoſe. Neuer did, nor neuer dare our aduerſaries offer themſelues to giue the like aduantage to vs, as to be tryed by our tranſlations.

The third is, that when thou ſhalt vrge or alleadge any paſſage, in fauour of thine owne faith, if any one returne thee change, bee it either in vſing recrimination and blaming of the Roman Church, or bee it in alleadging ſome obſcure texts, and ill vnderſtood, to counterpoint thine; ſhew then the party amiably, that this is not to proceed by order, and that hee deales not with thee as he ought, nor ſincerely, in oppoſing a paſſage darke and obſcure, to confound a paſſage that is moſt cleere (a tricke and ſleight too too familiar now adaies:) for example, when wee ſet before their eies theſe few words (much more cleerer then the Sunne it ſelfe at noone day.) Take eate, this

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is my body : *they thinke they haue found forth an important passage, yea, and giuen vnto vs a great ouerthrow, if they presently reply, that our Lord saith in S.* Iohn 6.63. The flesh profiteth nothing, the words that I speake vnto you, they are spirit, and they are life : *Which is a passage more obscure then that which is in question, and which affirmeth nothing lesse, then that which they pretend to proue thereby (for how absurd were it to say, that the flesh of Christ profiteth nothing? And if (as they say) we must interpret one passage by another, then it is doubtlesse, better to explicate an obscure passage, by one that is cleere, then one that is cleere by a passage obscure; And that one Text giue place to many, rather then many to giue place to one or to fewer.*

The fourth is, *that they reiect ſome one of the paſſages which thou produceſt, pretending it to be Apocrypha (though it be not true) know, that to preuent this obiection, no ſuch Scriptures as they call Apocrypha, are here produced, but ſtill there goe accompanied with them, others alſo that are Canonicall, by their owne confeſſion: and ſo far forth as Apocrypha ſhall agree with the Canonicall, they themſelues are bound to receiue them. But if they ſhall contend with thee, not all out the words themſelues, as being both cleere and Canonicall, but about the ſenſe or meaning of them, know this, that for ſuch places as may be ſubiect to ſuch cauill, thou haſt here the warrant and authoritie of the holy Fathers, who haue vnderſtood theſe places, in the ſelfe ſame ſenſe that Catholikes doe; a thing which they can neuer doe in their defence. And what reaſon were it then to preferre the priuate*

nate interpretation of a Cobbler, before S. Chryſoſtom? *of a Baker, before S.* Baſil? *or of a Tinker, before* Tertullian? *and ſo of others.*

The fift and laſt is, *that I here proteſt in the preſence of God, whom I call vpon in this behalfe, and pray thee alſo to call vpon, for the ſaluation and reduction of all thoſe that goe aſtray, that it is not in the power of all the Proteſtants that are in England, to find in their owne Bible, one onely expreſſe text, I ſay one onely, I ſay in their owne Bible, by the which they can poſſibly proue, one onely point of their falſe doctrine, without their vſuall arte of adding, diminiſhing or changing it by interpretation; which yet ſhould be to alter the text, and to employ mans wiſedome in ſtead of the Word, a thing (by their owne confeſſion flatly forbidden them) they proteſting that the word of God doth in ſuch ſort containe all that which is neceſ-*

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ſary to ſaluation, that it is not lawfull for men, nor yet for angels to adde, diminiſh or alter ought thereof, and command their followers and adherents vtterly to renounce all antiquitie, cuſtomes, multitude, humane wiſedome, iudgements, decrees, edicts, councels, viſions and miracles, deſending obſtinately (but without foundation) that the Scripture containes all that is neceſſary for the ſeruice of God and our ſaluation. Fare-well my deare Reader, ſeeing I haue now ſaid all that vnto thee which I deſired.

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THE GAGGE OF THE NEW GOSPELL.

Contayning a brieſe Abridgement of the errors of the Proteſtants of our time. With their refutation by expreſſe Texts of their owne Engliſh Bible.

I.

They maintaine in the firſt place, That the Scriptures are eaſie to be vnderſtood.

CONTRARY to the expreſſe words of their owne Bible, 2. Pet. 3. 16. where S. *Peter* ſpeaking of S. *Pauls* Epiſtles, ſaith: In which are ſome things hard to be vnderſtood, which they that are vn-

vnlearned and vnſtable wreſt, as they doe alſo the other Scriptures, vnto their owne deſtruction: *therefore*, not eaſie to be vnderſtood.

Againe, Acts 8.30,31. And *Philip* ſaid: Vnderſtandeſt thou what thou readeſt? and hee ſaid: How can I, except ſome man ſhould guide mee: *therefore*, &c.

Againe, Luc. 24. 25. 27. Chriſt called two of his owne Diſciples *Fooles*, and beginning at *Moyſes*, and all the Prophets, hee expounded vnto them all the Scriptures, the things concerning himſelfe, *before* that they could vnderſtand them.

How then are the Scriptures ſo eaſie to bee vnderſtood of the vnlearned, when the Diſciples themſelues vnderſtood them not, till firſt they were expounded to them?

See more 2. Pet. 1. 20. Mat. 13. 11. & 36. Luc. 24. 45. 1 Cor. 12. 8. Luc. 18. 34. Luc. 2. 50.

See Fathers which affirme the ſame. Iren. lib. 2. cap. 47. Origen lib. 7. cont. Celſ. S. Ambr. Ep. 44. ad Conſtant. calleth it a Sea, a depth of Propheticall riddles. S. Hier. in prefat. commen. in Epheſ. S. Aug. ep. 119. cap. 21. ſaith: The things of holy Scripture that I know not are many more then thoſe that I know. S. Greg. hom. 6. in. Ezech. and many others confeſſe the ſame.

II.

That in matters of faith, we muſt not rely vpon the iudgement of the Church, and of her Paſtors, but only vpon the written Word.

Contrary to the expreſſe words of their owne Bible. Mat. 23. 2. The Scribes and the Phariſies ſit in *Moyſes* ſeat, all therefore whatſoeuer they bid you obſerue, that obſerue and doe: *therefore*, &c.

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Luc. 10. 16. He that heareth you, heareth me; and he that despiseth you, despiseth mee; and hee that despiseth mee, despiseth him that sent me: *therefore*, &c.

Mat. 16. 19. I will giue vnto thee the keyes of the Kingdome of Heauen, and whatsoeuer thou shalt binde on Earth, shall be bound in Heauen: whatsoeuer thou shalt loose in Earth, shall bee loosed in Heauen.

Note here, that he doth not say: *whomsoeuer*, but *whatsoeuer*, giuing vs thereby to vnderstand, that not onely the bonds of sinnes, but as well all other knots and difficulties in matters of faith and manners, are to be loosed by *Peter*, and by the Pastors that succeede him in the Church: therefore, in matters of faith (euen by their owne Bible) wee must not rely vpon the written Word onely.

See more to this effect. Deut. 17.8. Aggeus 2.11. 2 Chron. 19.8. vnto the end, 2 Theſ.2.15.

See Fathers which affirme the ſame. S. Greg. Nazian. in oratione excuſat. Tertul. lib. de preſcrip.heret. S.Cyprian.lib.1. epiſt.3. S.Aug. lib.1.cont. Creſ.cap.33. & lib. cont. epiſt.Fund.cap.5. Vinc.Lyr.in commonitorio. S.Anſel.lib. de Incarnatione cap.1.written to Pope Vrban, ſaith vnto him; Vnto no other is more rightly referred to bee corrected, whatſoeuer ariſeth in the Church againſt the Catholike faith.

Whether now wilt thou beleeue, ſo great a Biſhop as S. *Anſelme*, or ſome other Hoſt or Hoſteſſe that ſell bottle-Ale.

III.

That Apoſtolicall traditions and ancient cuſtomes of the holy Church, are not to be receiued, nor do oblige vs.

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Contrary to the expreſſe words of their owne Bible. 2 Theſ. 2. 15. Therefore brethren ſtand faſt, and hold the traditions which yee haue beene taught, whether by word, or by our Epiſte: *therefore*, &c.

2 Theſ. 3. 6. Now wee command you Brethren, in the name of our Lord Ieſus Chriſt, that yee withdraw your ſelues from euery Brother that walketh diſorderly, and not after the Tradition which hee receiued of vs: *therefore*, Traditions are to be receiued and doe oblige vs.

Againe, 1 Cor. 11. 2. Now I praiſe you Brethren, that you remember me in all things, and keep the Traditions, as I haue deliuered them vnto you: *therefore*, &c.

That Traditions are to be receiued, ſee more 2 Tim. 2. 2. Iohn 20. 30. & 21. 25. 1 Cor. 11. 34. 1 Tim. 6. 2. 2. epiſt. of S. Iohn 12. 3. epiſt. of

of S. Iohn 13. Acts 16.4. & 15.28. 2 Tim.1.13.

See Fathers that affirme the ſame, Iren. lib. 3. cap. 4. Origen in cap. 6. ad Rom. S.Damaſ. lib.4. cap.17. S. Chryſoſt. in 2 Theſ. 2. S. Baſil. lib.de Spirit.ſanct.c.27.ſaith: Some things we haue from Scripture, other things from the Apoſtles Traditions, both which haue like force vnto godlineſſe. Shall then the ſaying of ſome vnlearned Baker, ouerbeare great S. *Baſil?*

IIII.

That the Church can erre.

Contrary to the expreſſe words of their owne Bible, Iſay 49. 21. As for me, this is my couenant with them, ſaith the Lord. My ſpirit that is vpon thee, and my words which I haue put into thy mouth, ſhall not depart out of thy mouth, nor

nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for euer: *therefore* the Church cannot erre.

Iohn 14.16. I will pray the Father, and he ſhall giue you another comforter, that he may abide with you for euer, euen the ſpirit of truth. But the Apoſtles themſelues could not abide for euer: therefore the ſpirit of truth hath abode for euer, and ſhall abide for euer with the Church, and conſequently cannot erre.

Iſay 35.8. And a high-way ſhall be there, and a way, and it ſhall be called the way of holineſſe; the vncleane ſhall not paſſe ouer it, but it ſhall bee for thoſe (*to wit, for the Holy*) the way-faring men, though fooles, ſhall not erre therein: *therefore*, &c.

That the Church cannot erre, ſee more,

more, Iohn 16.13. Mat.18.17. Epheſ. 5. 27. Iſay 9.7. Ezech.37 26. Luc.22.32. Matt. 23. 3. 1 Pet.2.9. Iohn 17.17. 1Cor.11.25.Pſal.101. 23. 29. Epheſ. 2. 20. Iohn 10. 16. Acts 4.32. Epheſ.4.5. Luc.10.16.

I neede not here to cite any Fathers, becauſe both the Scriptures themſelues are ſo abundant, and the caſe it ſelfe ſo paſſing cleere.

V

That the Church hath beene hidden and inuiſible.

Contrary to the expreſſe words of their owne Bible, Matt. 5.14. Yee are the light of the world, a Citie that is ſet on a hill, cannot be hid. Neither doe men light a candle, and put it vnder a buſhell, but on a candle-ſticke, and it giueth light to all that are in the houſe. But the Church is ſuch a Citie, and

ſuch

ſuch a Candle, therefore hath not beene hidden nor inuiſible.

Matt. 18. 17. If he ſhall neglect to heare them, tell it vnto the Church: but if he neglect to heare the Church, let him bee vnto thee as an Heathen man. But this were a hard condition, to bee held for a Heathen, for not finding forth a Church which is inuiſible: *therefore*, &c.

2 Cor. 4. 3. If our Goſpell bee hid, it is hid to them that are loſt. Loe, the cenſure of S. *Paul* vpon the Proteſtants, for affirming the Church, or Goſpell to haue beene hidden.

See more, Iſay 2. 2. Rom. 10. 14. 1 Cor. 11. 19. Pſal. 19. 3, 4.

See Fathers that affirme the ſame Origen hom. 3. in Matt. S. Cypr. de vni. Eccleſ. S. Chryſoſt. hom. 4. in 6. of Iſay, who ſaith: Eaſier it is for the Sunne to be extinguiſhed, then

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the Church obſcured. See another excellent ſaying of S. *Auguſtine* cyted in the Rhem. Teſt. pag. 14. What account then ſhall wee make of that muſtie obiection of *Helias* againſt ſuch many Scriptures, and againſt ſuch men.

VI.

That it is forbidden in holy Scripture, the publike ſeruice of the Church to be in a tongue not vnderſtood by all the Aſſiſtants.

Contrary to their owne Bible, Luc. 1. 8, 9, 10. And it came to paſſe, that while hee executed the Prieſts office before God, in the order of his courſe, according to the cuſtome of the Prieſts office, his lot was to burne Incenſe in the Temple of the Lord: and the whole multitude of the people were praying without, at the time of Incenſe.

Note

Note 1. that this was *the cuſtome*, 2. All the people were *without*, and the Prieſt within, how then did they vnderſtand him?

Leuiticus 16.17. And there ſhall be no man in the Tabernacle of the congregation, when he goeth in to make an attonement in the holy place, vntill he come out, and haue made an attonement for himſelfe, and for his houſhold, and for all the congregation of Iſrael. Therefore it is not forbidden in holy Scripture the publike ſeruice of the Church to bee in a tongue not vnderſtood by all the Aſſiſtants.

What ſhall I neede to produce authorities of the Fathers, when the practice of the Chriſtian world for many hundred yeeres together, is contrary to Proteſtants in this point, againſt which to diſpute S. *Auguſtine* ſaith, were inſolent madneſſe. See Rhem. Teſt. pag. 463.

VII.

That S. Peter was not the firſt or chiefe among the Apoſtles, and that none was greater or leſſer among the twelue

Contrary to their owne Bible, Mat. 10. 2. Now the names of the twelue Apoſtles are theſe, the firſt *Simon*, who is called *Peter: therefore*, &c.

Luc. 22. 26. He that is greateſt amongſt you, let him be as the yonger, and hee that is chiefe, as hee that doth ſerue.

Where the words, *is greateſt*, *is chiefe*, doe euidently ſhew, that among the twelue, one was indeed greater then another, and ſo accounted by Chriſt himſelfe.

Luc. 22. 32. And when thou art conuerted, ſtrengthen (wee reade confirme) thy brethren.

And what other thing is it for

Peter, to ſtrengthen and confirme his brethren, but to practiſe and exerciſe his greatneſſe ouer them? for hee that doth ſtrengthen and confirme others, is the greater: and they who are ſtrengthened and confirmed are made thereby inferiors to him who doth ſtrengthen and confirme them.

See more for prooſe hereof Mar. 3.16. Acts 1.13. Finally, whereſoeuer the twelue are numbred, *Peter* is alwayes named firſt: *therefore*, &c.

See Fathers that affirme the ſame, Theophilact in 22. Luc. calleth *Peter* Prince of the Diſciples. Euſebius in Chron. Firſt Biſhop of Chriſtians. S. Cyril of Hier. Cat. 2. Prince and moſt excellent of all the Apoſtles. S. Chryſoſtome hom. 55. in Mat. Paſtor and head of the Church. Euthym. in cap. vlt. Ioan. Maſter of the whole world.

VIII.

VIII.

That S. Peters faith hath failed.

Contrary to the expres words of their owne Bible. Luc. 22. 31. *Simon*, behold, Satan hath deſired to haue you, that he may ſift you as wheate: but I haue prayed for thee, that thy faith faile not, *therefore*, &c.

Mat. 16. 18. And I ſay vnto thee, that thou art *Peter*, and vpon this rocke I will build my Church, and the gates of Hell ſhall not preuaile againſt it: *therefore* S. *Peters* faith hath not failed.

A truth ſo cleere in holy Scripture, needes not be fortified by the Fathers.

IX.

That a woman may be ſupreme gouerneſſe of the Church, in all cauſes, as well Eccleſiaſticall as Temporall, as Queene Elizabeth *was.*

Contrary to the expreſſe words

of their owne Bible, 1 Tim. 2. 11. Let the woman learne in ſilence, with all ſubiection. But I ſuffer not a woman to teach, nor to vſurpe authoritie ouer the man: *therefore* ſhe cannot be ſupreme gouerneſſe.

1 Cor. 14. 34. Let women hold their peace in the Churches; for it is not permitted them to ſpeake, but to bee ſubiect, as alſo the Law ſaith: *therefore*, &c.

I produce no Fathers for diſproofe of this, for neuer was any woman ſo preſumptuous in our forefathers daies.

X.

That Antechriſt ſhall not bee a particular man: and that the Pope is Antechriſt.

Contrary to their owne Bible, 2 Theſ. 2. 3. Let no man deceiue you by any meanes, for that day ſhall

ſhall not come, except there come a falling away firſt, and that man of ſinne be reuealed, the ſonne of perdition.

The words *man of ſinne*, and *ſon of perdition*, being ſingular, doe plainly proue, that a ſucceſſion of men (as the Popes are) cannot bee this man of ſinne; for ſo S. *Peter* alſo ſhould be Antechriſt, for hee was Pope, and the very firſt of all the Popes.

Reuel. 13. 18. Let him that hath vnderſtanding, count the number of the beaſt, for it is the number of a man: *therefore* the great Antechriſt ſhall be a particular man. See more, 1 Iohn 2. 22.

XI.

That none but God, can forgiue or retaine ſinnes.

Contrary to the expreſſe words

of their owne Bible, Iohn 20. 23. Whoſe ſoeuer ſinnes yee remit, they are remitted vnto them: and whoſe ſoeuer ſinnes yee retayne, they are retayned: *therefore* man can forgiue ſinnes.

Mat. 9. 3. 8. But when the multitudes ſaw it, they maruelled, and glorified God, which had giuen ſuch power vnto men, as to forgiue ſinnes: *therefore*, &c.

See more Mat. 16. 19. & 18. 18. 1 Cor. 5. 5. 1 Tim. 1. 20. 2 Cor. 2. 10. 2 Cor. 5. 19.

See Fathers that affirme the ſame, S. Iren. lib. 5. cap. 13. S. Ambroſe lib. de poenit. S Auguſt. tract. 49. in Ioan. S. Greg. hom. 6. in Euang.

XII.

That wee muſt not confeſſe our ſinnes, but onely to God.

Contrary to the expreſſe words of

of their owne Bible, Mat.3. 5, 6. Then went out to him (*to wit, to Iohn*) all Hieruſalem, and were baptiſed of him in Iordan, confeſſing their ſinnes : *therefore* ſinnes may be confeſſed vnto man.

Acts 19.18. And many that beleeued, came and confeſſed, and ſhewed their deedes : *therefore*, &c.

Numb.5.6. When a man or woman ſhall commit any ſinne, &c. then they ſhall confeſſe their ſinne which they haue done : to wit, to the Prieſt : as all the Chapter ſheweth.

See Fathers which affirme the ſame, Iren. lib.1. cap.9. Tert in lib. de poenitentia, where he reprehendeth ſome that for humane ſhamefaſtneſſe, neglected to goe to confeſſion. S.Am. 2.de poenit.6.& orat. in mulier. peccat. Confeſſe freely to the Prieſt, the hidden ſecrets of thy ſoule.

XIII.

That Pardons and Indulgences were not in vſe in the Apoſtles times.

Contrary to their owne Bible, 2 Cor.2.10. To whom yee forgiue any thing, I forgiue alſo: for if I forgiue any thing, to whom I forgaue it, for your ſakes forgaue I it, in the perſon of Chriſt.

The Corinthian aforeſaid, for his inceſt, was excommunicated and put to penance by the Apoſtle, as appeareth, 1 Cor.5. 3. and in the 2. Cor. laſt cited, he giueth order for his pardon. A plaine proofe of the Apoſtles power, there of binding, here of looſing; there of puniſhing, here of pardoning: Therefore pardons were in vſe in the Apoſtles times. 2 Cor.2.6. Sufficient to ſuch a man is this puniſhment.

Whence it is cleere, that it lyeth

in the hands of the ſpirituall Magiſtrates, to meaſure the time of ſuch puniſhment or penance impoſed.

See more, Mat. 18. 18. & 16. 19.

See the Fathers who affirme the ſame. Tertul. lib. ad Mart. cap. 1. 5. Cypr. lib. 3. epiſt. 15. & ſerm. de lapſis. Pope *Vrban* the ſecond granted a plenarie Indulgence to ſuch as would goe to the holy warre, *Anno Chriſti* 160.

XIIII.

That the actions and paſſions of the Saints, doe ſerue for nothing to the Church.

Contrary to their owne Bible, Coloſ. 1. 24. I reioyce in my ſufferings for you, and fill vp that which is behind (we reade wanting) of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church. *Hence* hath the ground

beene alwaies taken of Indulgences, but more principally, from the superabundant merit of Iesus Christ.

Phil.2.30. Because for the worke of Christ, he was nigh vnto death, not regarding his life to supply your lacke: *therefore* the passions of the seruants of God, may bee imparted, and serue to good purpose to the Church. See more, Rom.9.3.

XV

That no man can doe any workes of supererogation.

Contrary to their owne Bible Matt.19.21. If thou wilt be perfect, goe and sell that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come and follow me.

Whence appeareth, that man by the assistance of Gods grace, may doe some things councelled, which

are

are of more perfection then the things commanded : and theſe wee call workes of ſupererogation.

1 Cor.7.25.38.Now concerning Virgins, I haue no commandement of the Lord, yet I giue my iudgement (wee reade Councell) as one that hath obtayned mercie of the Lord to be faithfull : he that giueth her in mariage doth well, but hee that giueth her not in mariage doth better. Mat.19. 12. There bee Eunuchs which haue made themſelues Eunuchs for the kingdome of Heauen : he that is able to receiue it (we reade *take it*) let him receiue it. But this is a worke of ſupererogation: *therefore*, &c.

See more, Luc. 10. 25. See one Father for the ſame, in ſtead of many I could produce: S. Chryſoſt. hom.8. de poenit. ſaith: Blame not our Lord, he commandeth nothing impoſſible, yea, many men doe more

more then he commandeth them.

XVI.

That by the fall of Adam we haue all loſt our free-will, and that it is not in our owne power, either to chooſe good or euill.

Contrary to the expreſſe words of their owne Bible, 1 Cor. 7. 37. Hee that ſtandeth ſtedfaſt in his heart, hauing no neceſſitie, but hath power ouer his owne will, and hath ſo decreed in his heart, that he will keepe his Virgin, doth well: *therefore* man hath power ouer his owne will.

Deut. 30. 19. I call heauen and earth to record this day againſt you, that I haue ſet before you life and death, bleſſing and curſing, therefore chooſe life, that both thou, and thy ſeede may liue: *therefore* man hath power to chooſe.

Ioſue

Ioſue 24.15. And if it ſeeme euill vnto you to ſerue the Lord, chooſe you this day whom you will ſerue, whether the Gods which your fathers ſerued,&c. or the gods of the Amorits &c. But as for me and my houſe,we will ſerue the Lord: *therfore* man hath free-will and power to chooſe.

See more, Eccleſ. 15.14. 2 Sam. 12. Mat.23.37. Prou.11.24.Apoc. 3,20. Iſay 1. 19. 20. Is it not then plaine wilfulneſſe, to deny that man hath free-will?

See Fathers that affirme the ſame, S.Iren.lib.4.cap.7. S. Epiph. heref. 16. Tertul. lib. 2. aduer. Marcion, S. Cypr. lib. 1. epiſt. 3. ad Cornel. S.Aug. lib. 1. de ciuit. Laſtly, *S.* Cyril. lib. 4. in Ioan. cap. 7. ſaith: Wee cannot in any wiſe deny freedome of will in man. Which who ſo doth (ſaith another Father) is no Catholike.

That

XVII.

That it is impossible to keepe the Commandements of God, though assisted with his Grace and the holy Ghost.

Contrary to the expresse words of their owne Bible, Philip 4. 13. I can doe all things through Christ, which strengthneth mee: *therefore* it is possible to keepe the Commandements.

1. Iohn 5. 3. For this is the loue of God, that we keepe his Commandements; and his Commandements are not grieuous: *therefore* &c.

Briefly, if the Commandements were impossible, they could binde no man: For it is not to be conceiued, how one should sin in a thing, which he could not possibly auoid.

See more Ezech. 36. 27. Mat. 11. 30. & 19. 17. Eccles. 15. 15. Iohn 14.

14.15. Rom.13.8.10. & 7.3. Ioſua 11.15. & 22.5. Pſal.17.3. Luc.1.6. Deut.30. 11. 1.Ioh.2.4. Origen. hom. 9. in Ioſue. S. Cyril. lib. 4. cont. Iulian. S. Hilar. in Pſal. 118. S.Ierom.lib.3. cont. Pelag. Laſtly, S.*Baſil*, who ſaith, It is an impious thing to ſay, that the Commandements of God are impoſſible, Iob 27, 6. & 1. 22.

XVIII.

That only Faith iuſtifieth: and that good works are not abſolutely neceſſary to ſalnation.

Contrary to the expreſſe wordes of their owne Bible, 1.Cor. 13. 2. And though I haue the gift of propheſie, and vnderſtand all myſteries, and al knowledge, and though I haue all Faith, ſo that I could remoue mountaynes, and haue no charitie, I am nothing: *therefore*, onely

onely faith doth not iuſtifie.

Iames 2. 24. Yee ſee then, how that by workes a man is iuſtified, and not by faith only: *Therefore*, &c.

Iames 2. 14. What doth it profit, my Brethren, though a man ſay he hath faith, and haue not works? Can faith ſaue him? *Therefore*, &c.

See more Matt. 7. 21, 22. See Fathers that affirme the ſame. Origen. in 5. Rom. S. Hilar. cap. 7. in Matt. And S. Ambr. in 4. ad Hebr. ſaith, Faith alone ſufficeth not.

XI.

That no good workes are meritorious.

Contrary to the expreſſe words of their owne Bible, Mat. 5. 12. Reioyce and bee exceeding glad, for great is your reward in Heauen: Therefore meritorious.

Mat. 10. 42. And whoſoeuer ſhall giue to drinke to any of theſe little

little ones, a cup of cold water only in the name of a Diſciple, verily I ſay vnto you, hee ſhall in no wiſe looſe his reward : Therefore, &c.

2 Cor.5.10. For we muſt all appeare before the Iudgement ſeate of Chriſt, that euery one may receiue the things in his body, according to that he hath done, whether it be good or bad.

See more, 1 Cor.9.17. Ibid.verſ. 18.25. Heb.11.26. Pſal.18.20.

See Fathers that affirme the ſame, S. Ambroſe de apolog. Dauid cap. 6. S.Hier.lib.3.cont.Pelag. S.Aug. de ſpirit.& lit. cap.vlt.

XX.

That faith once had cannot bee loſt.

Contrary to the expreſſe words of their owne Bible, Luc. 8. 13. They on the rocke, are they, which when they heare, receiue the Word with

with ioy, which for a while beleeue, and in time of tentation fall away: Therefore faith once had may beafter loſt.

1 Tim. 1. 18, 19. This charge I commit vnto thee, ſonne *Timothy*, according to the Prophecies, which went before on thee, that thou by them mighteſt warre a good warfare, holding faith and a good conſcience, which ſome hauing put away, concerning faith, haue made ſhipwracke, *therefore*, &c.

1 Tim. 6. 20. O *Timothy*, keepe that which is committed to thy truſt, auoyding profane and vaine bablings, and oppoſitions of ſcience, falſly ſo called, which ſome profeſſing, haue erred concerning the faith: *therefore*, &c.

What needes there any further proofe, where holy Scripture is ſo plaine?

XXI.

XXI.

That God by his will and ineuitable decree, hath ordayned from all eternitie, who ſhall bee damned, and who ſaued.

Contrary to the expreſſe words of their owne Bible, 1 Tim. 2. 3, 4. God our Sauiour, who will haue all men to be ſaued, and to come to the knowledge of the truth: *therefore*, hath not willed, and ineuitably decreed any at all to be damned.

2 Pet. 3. 9. The Lord is not ſlacke concerning his promiſe, &c. not willing that any ſhould periſh, but that all ſhould come to repentance: *therefore*, &c.

Wiſd. 1. 13. For God made not death, neither hath hee pleaſure in the deſtruction of the liuing: *therefore* farre from making any ſuch decree.

See

See more, Oſee. 13. 9. Ezech. 18. 32. Wiſdome 11. 24. Iohn 3. 16. Rom. 11. 32.

See Fathers that affirme the ſame, S. Auguſt. lib. 1. ciuit. Tertul. de orat. cap. 8. S. Cypr. lib. 4. epiſt. 2. S. Ambroſe. lib. 2. de Cain & Abel: will not that wee referre vnto God, the preuarication of *Adam*, or treaſon of *Iudas*, though hee knew the ſinne before it was committed.

XXII.

That euery one ought infallibly to aſſure himſelfe of his ſaluation, and to hold, that he is of the number of the predeſtinate.

Contrary to their owne Bible, 1 Cor. 9. 27. I keepe vnder my body, and bring it into ſubiection, leſt that by any meanes when I haue preached to others, I my ſelfe ſhould bee a caſt-away: Therefore

S.

S. *Paul* himſelfe was not aſſured infallibly.

Rom. 11. 20. Thou ſtandeſt by faith, be not high minded, but feare, for if God ſpared not the naturall branches, take heede leſt hee alſo ſpare not thee. Behold therefore the goodneſſe and ſeuerity of God; on them which fell, ſeuerity: but towards thee, goodneſſe, if thou continue in his goodneſſe; otherwiſe thou alſo ſhalt bee cut off: *therefore*, &c.

Phil. 12. 12. Worke out your owne ſaluation, with feare and trembling: *Therefore*, &c.

See more, Eccleſ. 9. 1, 2. 2 Tim. 2. 15. 2 Pet. 1. 10. Tob. 12. 12, 13.

A point of doctrine ſo improbable, that wee will not labour to ouerthrow it by any further proofe of Fathers.

XXIII.

XXIII.

That euery one hath not his Angell keeper.

Contrary to the expreſſe words of their owne Bible, Matt. 18. 10. Take heede that yee diſpiſe not one of theſe little ones, for I ſay vnto you, that in Heauen their Angels doe alwaies behold the face of my father which is in Heauen: *therefore*, they had their Angell keeper.

Pſal. 91. 11, 12. He ſhall giue his Angels charge ouer thee, to keepe thee in all thy wayes; they ſhall beare thee vp in their hands leſt thou daſh thy foote againſt a ſtone: This very paſſage S. Cyril of Alexandria lib. 4. cont. Iulian. applyeth to our Angell keeper: *therefore*, &c.

See more, Acts 12. 14. 1 Cor. 11. 10.

XXIIII.

XXIIII.

That the holy Angels pray not for vs.

Contrary to the expreſſe words of their owne Bible: Zach. 1. 9, 10, 11, 12. Then the Angell of the Lord anſwered, and ſaid: O Lord of Hoſtes, how long wilt thou not haue mercie of Hieruſalem, and on the Cities of Iuda, againſt which thou haſt had indignation, theſe threeſcore and ten yeeres? *Now*, what I pray you is a prayer, if this be not? *therefore*, &c.

Tob. 12. 12. Now therefore when thou didſt pray, and *Sara* thy daughter in law, I did bring the remembrance of your prayers before the holy one: *therefore*, &c.

Reuel. 8. 4. And the ſmoke of the incenſes of the prayers of the Saints, aſcended from the hand of the Angell before God.

What

What can bee poſſibly ſpoken more plaine, to proue that Angels pray for vs?

XXV.

That we may not pray vnto them.

Contrary to the expreſſe words of their owne Bible, Gen. 48. 16. The Angell which redeemed mee *(wee reade, deliuereth mee)* from all euill, bleſſe theſe Lads.

That this was ſpoken to a true Angell, and not to Chriſt, witneſſe S. *Baſil*, lib. 3. cont Eunom. and S. Chryſoſt. hom. 7. in laud. S. *Paul.* And vpon the 1. of the Coloſ. And by S. Hierom vpon the 66. of Iſay. Which being ſo, who for ſhame can ſay he prayed not to him?

And what may bee ſaid more plaine then this to proue that wee may pray vnto them?

See more, Oſee 12.4. Song of the three

three children, verſe 36. Pſal. 148.

XXVI.

That the Angels cannot helpe vs.

Contrary to the expreſſe words of their owne Bible. Dan. 10. 13. Michael one of the chiefe Princes came to helpe mee: *therefore* they can helpe vs.

Ibid. verſ. 21. And there is none that holdeth with mee in theſe things, but Michael your Prince: *therefore*, &c.

Acts 12. from verſ. 7. to ver. 12. Now I know of a ſuretie, that the Lord hath ſent his Angell, and hath deliuered me: *therefore*, &c.

And what may be produced for proofe, if theſe places be not plaine?

See more, Matt. 2. 13. and 19. Acts 5. 19. Acts 27. 23.

See Fathers that affirme what hath beene ſaid touching Angels,

Iustin. apol. 2. S. Amb. lib. de viduis. victor Vtic. lib. 3. de persec. Van. Lastly, S. Hilary in Psal. 129. saith : The intercession of Angels, Gods nature needeth not, but our infirmitie doth.

XXVII.

That no Saint deceased, hath afterwards appeared to any in earth.

Contrary to the expresse words of their owne Bible, Mat. 17. 3. And behold, there appeared vnto them *Moyses*, and *Elias*, talking with them : *therefore*, Saints deceased, haue appeared to some in earth.

Mat. 27. 52. And the graues were opened, and many bodies of Saints which slept, arose; and came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto many : *therefore*, &c.

2 Mac. 15. 12. *Onias* the high Priest

Prieſt being dead, appeared to *Iudas Machabeus* being aliue: *therefore*, &c.

What ſhall wee ſay to thoſe that will denie a truth ſo cleere? for ſome ſuch my ſelfe haue met with.

XXVIII.

That the Saints deceaſed know not what paſſeth in the earth.

Contrary to the expreſſe words of their owne Bible, Luc. 16.29. where *Abraham* knew that there were *Moyſes* and the Prophets bookes here in earth, which he himſelfe had neuer ſeene: as S. *Auguſtine* witneſſeth, lib. de cura pro mortuis cap. 14. *therefore*, &c.

Iohn 5.45. Doe not thinke that I wil accuſe you to the Father, there is one that accuſeth you, euen *Moyſes* in whom yee truſt.

But how could *Moyſes*, dead two

thouſand yeeres before ; accuſe thoſe that were then liuing, if the Saints deceaſed, know not what paſſeth in the earth?

Therefore the Saints deceaſed, know what paſſeth in the earth.

See more, Mat.19.28. Apoc. 2. 26. Luc.22.30.

XXIX.

That they pray not for vs.

Contrary to their owne Bible, Apoc.5.8. The foure and twentie Elders, fell downe before the Lambe, hauing euery one of them Harpes, and golden Vialls full of odors, which are the prayers of Saints. Nor can any be ſo ſenceleſſe as to ſay, that they pray for themſelues, for then their glory ſhould not bee compleate: therefore for vs.

2 Macab.15.14. Then *Onias* anſwered, ſaying : This is a louer of the

the brethren who prayeth much for the people, and for the holy Citie, to wit, *Ieremias* the Prophet of God: *therefore* they pray for vs.

Ieremy 15. 1. Though *Moyſes* and *Samuel* ſtood before mee, yet my minde could not bee towards theſe people.

Hence *S. Hierom* in his Commentaries, and *S. Gregorie* in the 9. of his morals cap. 12. doe gather, that *Moyſes* and *Samuel* after their death, both could, and did ſometimes pray for the ſame people: for otherwiſe it ſhould bee as fooliſh and abſurd to ſay; Though *Moyſes* and *Samuel* ſtood before me: as if one ſaid. If a Horſe or an Aſſe ſhould pray, &c

Baruch 3.4. O Lord Almightie thou God of Iſrael, heare now the prayers of the dead Iſraelites (wee reade, of the dead of Iſrael) therefore the dead Iſraelites prayed for the liuing.

Where note, that *Theodoret*, paraphrasing vpon *Baruch*, interpreteth this very place as the Catholikes doe.

Now is the sunne more cleere, then that the Saints do pray for vs?

See more, Apoc.6.9.

XXX.

That we may not pray to them.

Contrary to their owne Bible, relating the wordes of Christ himselfe, Luc.16.24. Father *Abraham* haue mercy on me *(here is one Saint prayed vnto)* and send *Lazarus*, that he may dip the tip of his finger in water, and coole my tongue: *(here is another Saint prayed:* Therefore, Saints may be prayed vnto.

Iob 1.5.1. Call now, if there be any that will answere thee, and to which of the Saints wilt thou turne? *(We reade,* and turne to some of the Saints.)

If it had not beene the common cuſtome in the time of *Iob*, to inuocate the Saints deceaſed, it had been friuolous for *Eliphas* to haue asked *Iob*, to which of the Saints he would turne him? whereto I adde, that S. *Auguſtine* himſelfe expoundeth this very place in the ſame ſenſe that Catholiques doe, in his annot. vpon *Iob*.

See more, 2 Pet. 1. 15. Dan. 3. 28. Heſt. 13. 14. 1 Chron. 29. 18. Luc. 16. 9. & 15. 10.

See Fathers that affirme what hath beene ſaid concerning Saints. Dioniſ. cap. 7. eccleſ. Hier. Athanaſ. ſerm. de Annunc. S. Baſil orat in 44. Mart. S. Chryſoſt. hom. 66. ad popul. Finally, *S. Hierom* prayed to *S. Paula*, in Epitap. S. Paul. S. Maximus to S. Agnes ſerm. de S. Agnete. S. Bernard to our B. Lady, and the like.

XXXI.

That the bones or reliques of Saints are not to bee kept, no vertue proceedeth from them after they be dead.

Contrary to the expreſſe words of their owne Bible, 2. of Kings (but is the fourth by the account of Catholikes) 13. 21. Where it is written, that the bones of *Elizeus*, being touched by one that was dead, they did reuiue him. *But* this could not be, had not ſome vertue proceeded from them: *therefore, &c.*

Acts 15. 14,15. And beleeuers were the more added to the Lord, multitudes both of men and women, in ſo much that they brought forth the ſicke into the ſtreetes, and laid them on beds and couches, that at the leaſt the ſhadow of *Peter* paſſing by, might ouer-ſhadow ſome

of them. *In ours followeth* (and they all might bee deliuered from their infirmities.)

Hereupon *S. Augustine* serm. 39. de Sanctis, saith: If the shadow of his body could helpe, how much more now the fulnes of his power? Wherein he supposeth two things. The one, that the shadow of his body being here in earth, did both helpe and heale infirmities (which Protestants Bible leaueth out.) The other, that being in Heauen hee can still helpe vs by his power: *therefore*, &c.

Acts 19. 11, 12. And God wrought speciall miracles by the hands of *Paul*, so that from his body were brought vnto the sicke, Handkerchiefes or Aprons, and the diseases departed from them, and the euill spirits went out of them: *therefore*, &c.

S. Chrysost. tom. 5. cont. Gen-

tiles, *quod Christus sit* {*Deus*, in a whole booke proueth hereby, and by the like vertue of other Saints and their Reliques, that Christ their Lord and Master, is God, whose seruants Shadowes and Napkins, could doe such wonders: *therefore*, &c.

See more Exod. 13. 19. 2. King. 2. 8. 14.

See Fathers that affirme the same: Euseb. lib. 7. hist. cap. 15. S. Athanas. in vita S. Antoni. S. Basil. in psal. 115. *S.* Chrys. ser. de S.S. Iuuentio & Maximo. Lastly, *S. Ambrose* saith: But if you aske mee what I honor in flesh dissolued, I honor in the Martyrs flesh, his wounds receiued for Christs name &c. I honor his ashes, made holy by confession of Christ &c.

XXXII.

XXXII.

That creatures cannot bee ſanctifyed, or made more holy then they are already by their owne nature.

Contrary to the expreſſe words of their owne Bible, 1 Tim.4.4. For euery creature of God is good, and nothing to be refuſed, if it bee receiued with thankſgiuing: for it is ſanctifyed by the Word of God and Prayer: *therefore* creatures may be, &c.

Mat.23.17. Yee fooles and blind, whether is greater, the Gold, or the Temple that ſanctifyeth the Gold? *therefore*, &c.

Mat.23.19. Yee fooles and blind, whether is greater, the gift, or the Altar that ſanctifyeth the gift? *therefore*, &c.

Are not they therefore fooles and blind, who keepe ſuch a how-

ting

ting at Holy-bread, Holy-water, Holy-aſhes, and the like?

See Fathers that affirme the ſame, S. Baſil. lib. 2. de Baptiſmo.

XXXIII.

That children may be ſaued by their Parents faith, without Baptiſme.

Contrary to the expreſſe words both of truth it ſelfe, and of their owne Bible, Iohn 3. 5. Verily, verily I ſay vnto thee, except a man bee borne of water, and of the ſpirit, he cannot enter into the Kingdome of God: *therefore*, &c.

Titus 3. 5. Not by workes of righteouſnes which we haue done, but according to his mercy hee ſaued vs, by the waſhing of Regeneration, and renewing of the Holy Ghoſt; *therefore*, &c.

Marc.

Marc. 16. 16. Hee that beleeueth, and is baptized ſhall be ſaued, but hee that beleeueth not, ſhall be damned. *Seeing* infants therefore cannot beleeue, therefore at the leaſt they muſt be baptized, or cannot be ſaued.

Gen. 17. 14. The vncircumciſed man-child, whoſe fleſh of his foreskinne, is not circumciſed, that ſoule ſhall be cut off from his people. But Circumciſion was not more neceſſary to the Iſraelites, then baptiſme to the Chriſtians: *therefore*, &c.

XXXIIII.

That impoſition of hands vpon the people (called by Catholikes Confirmation) is not neceſſary, nor to be vſed.

Contrary to the expreſſe words of their owne Bible, Acts. 8. 14. *Peter* and *Iohn* prayed for them that they might receiue the Holy Ghoſt (for as yet he was fallen vpon none of

of them, onely they were baptized in the name of the Lord Iesu.) Then laide they their hands on them, and they receiued the Holy Ghoſt.

Loe, the Holy Ghoſt is giuen in Confirmation, which was not giuen in Baptiſme: how then not neceſſary, nor to be vſed?

Heb.6.1. Therefore leauing the Principles of the Doctrine of Chriſt, let vs goe on vnto perfection, not laying againe the foundation of repentance, &c. of the Doctrine of Baptiſme, and of laying on of hands.

Loe, Confirmation is called one of the Principles of the Doctrine of Chriſt, and a foundation of repentance, how then not neceſſary, nor to be vſed?

See Fathers that affirme the ſame, Tert. lib. de reſur. carnis. *S.* Pacianus lib. de baptiſmo. *S.* Ambr. lib. 3. de

de ſacra. S. Hier. cont. Luciſer. Laſtly, S. Cypr. lib. 2. Epiſt. 1. ſpeaking of Baptiſme and Confirmation, ſaith: Then they may bee ſanctifyed, and bee the ſonnes of God, if they bee borne in both Sacraments.

XXXV.

That the bread of the Supper is but a figure of the body of Chriſt, not his body.

Contrary to the expreſſe words of their owne Bible, Iohn 6.51. I am the liuing bread which came downe from heauen, if any man eate of this bread, hee ſhall liue for euer: and the bread that I will giue, is my fleſh, which I will giue for the life of the world. *Thus* hee ſpake before he gaue it.

Mat. 26.26. Take eate, this is my body. Luc. 22.19. This is my body which

which is giuen for you. *Thus* hee ſpake when he gaue it.

1 Cor.11.29. He that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe, not diſcerning the Lods body.

1 Cor.10.16. The cup of bleſſing which we bleſſe, is it not the communion of the bloud of Chriſt? The bread which we breake, is it not the communion of the body of Chriſt? *As if S.* Paul ſhould ſay, who is ſo mad or ſo ſenceleſſe, to ſay the contrary?

So that both before hee gaue it; when he gaue it; and others after he gaue it, both he himſelfe, and all they, neuer call it, nor neuer held it, for other then his bleſſed body. Poore Proteſtant, whither now is thy figure fled?

See Fathers that affirme the ſame. S. Ignat. in his epiſt. ad Smyr. Iuſtin

ſtin apol. 2. ad Antoninum. S. Cypr. ſerm. 5. de lapſis. S. Ambroſe lib. 4. de Sacram. ſaith. It is bread before the words of the Sacrament, but after, &c. of bread it is made the fleſh of Chriſt. S. *Remigius* ſaith: The fleſh which the word of God tooke in the Virgins wombe, & the bread conſecrated in the Church, are one body.

XXXVI.

That wee ought to receiue vnder both kindes, and that one alone ſufficeth not.

Contrary to the expreſſe words of their owne Bible. Iohn 6. 51. If any man eate of this bread, he ſhall liue for euer, and the bread which I will giue, is my fleſh. Loe euerlaſting life attributed by our Lord himſelfe, to eating onely vnder one kind: *therefore*, &c.

Luc. 24. 30. 8. 35. Chriſt at Emaus

maus communicated his two Disciples vnder one kinde. Both *S. Augustine* and *Theophilact*, expound this place of the B. Sacrament lib. de consens. Euang. cap. 35. *S.* Chry. hom. 17. oper, imper. *S. Thomas* of *Aquine*, cited in the Sauegard.

See more, Acts 2. 42.

XXXVII.

That sacramentall Vnction is not to be vsed to the sicke.

Contrary to the expresse words of their owne Bible, Iames 5. 4. Is any sicke among you? Let him call for the elders of the Church, and let them pray ouer him, anoynting him with oile, in the name of the Lord.

Mar. 6. 13. And they anoynted with oile, many that were sicke, and healed them.

Mar, 16. 18. They shall lay hands on the sicke, and they shall recouer.

See more, Acts 28.8.

Now ſay the truth and ſhame the Deuil, are not they ficke in their wits, which will oppoſe ſuch plaine Scriptures?

XXXVIII.

That no interior grace is giuen by the impoſition of hands, in the Sacrament of holy orders.

Contrary to the expreſſe words of their owne Bible, 1 Tim. 4. 14. Neglect not the gift that is in thee, which was giuen thee by Prophecie, with the laying on the hands of the Presbyterie (wee reade Prieſthood,) *therefore*, &c.

2 Tim. 1.6. Wherefore I put thee in remembrance, that thou ſtirre vp the gift of God which is in thee, by the putting on of my hands: *therefore*, &c.

See more, Acts 13.3. Acts 14.22.

See

See Fathers that affirme the ſame, Dioniſ. Areopag. de Eccleſ. Hier. cap. 5. ordinand. *S.* Chryſoſt. lib. 3. de Sacerdotio. *S.* Ambroſe de dig. Sacerdot. cap. 5. *S.* Auguſt. 5. Leo. *S.* Greg. and others.

XXXIX.

That Prieſts and other Religious perſons, or any others, who haue vowed their chaſtitie vnto God, may freely marrie, notwithſtanding their vowes.

Contrary to the expreſſe words of their owne Bible, Deut. 23. 22, &c. When thou ſhalt vow a vow vnto the Lord thy God, thou ſhalt not ſlacke to pay it, for the Lord thy God, will ſurely require it of thee, and it would be ſinne in thee: but if thou ſhalt forbeare to vow, it ſhall be no ſinne in thee: *therefore*, &c.

Pſal. 66. 13. I will goe into thy houſe

houſe with burnt offerings, I will pay thee my vowes, which my lips haue vttered, and my mouth hath ſpoken: *therefore*, &c.

See more, 19.12. 1 Tim.5.12.

XXXX.

That faſting and abſtinence from meates is not grounded on holy Scripture, nor cauſeth any ſpirituall good.

Contrary to their owne Bible, Ieremy 35.5. And I ſet before the ſonnes of the houſe of the Rechabits, pots full of wine and cups, and I ſaid vnto them, drinke yee wine. But they ſaid, we will drinke no wine, for *Ionadab* the ſonne of *Rechab* our father, commanded vs, ſaying: Yee ſhall drinke no wine, neither yee, nor your ſonnes for euer: *therefore*, &c.

Thus haue wee obeyed the voice of *Ionadab* our father in all that he

he hath charged vs : *therefore* it is grounded, &c.

Mat. 17. 21. How be it, this kind of Deuill, goeth not out, but by prayer and fasting : *therefore* it causeth, &c.

Acts 13. 3. And when they had fasted and prayed, and laid their hands on them, they sent them away : *therefore*, &c.

See more, Ioel 2. 12. Mat. 6. 16. Mat. 9. 15. Tob. 12. 8. Luc. 2. 37. Act. 14. 22. 2 Cor. 11. 27. 2. Cor. 6. 5.

See Fathers that affirme the same, *S.* Ignat. ad Philip. *S.* Basil orat. de iciunio. *S.* Chrysost. orat. in Lauacrum. & hom. 1. in Gen. *S.* Ambr. serm. 4. *S.* Hier. in cap. 58. Isay.

XXXXI.

That Iesus Christ descended not into Hell, nor deliuered thence the soules of the Fathers.

Contrary to their owne Bible,

1.

1. Epheſ. 4. 8. When he aſcended vp on high, hee led captiuitie captiue (in the Margent, or a multitude of captiues) and gaue gifts vnto men. Now that hee aſcended, what is it, but that he alſo deſcended firſt, into the lower parts of the earth?

Theſe freed captiues, cannot bee the ſoules of the ſaued; which no man in his right wits, can call captiues: nor of the damned; for ſo the Deuils ſhould bee brought againe into Heauen: *therefore* they were the ſoules of the Fathers which Chriſt deliuered forth of Hell.

Acts 2. 27. Becauſe thou wilt not leaue my ſoule in Hell, neither wilt thou ſuffer thine holy one to ſee corruption.

Theſe very words *S. Auguſtine* applyeth to the paines of Purgatorie, and addeth; Who but an Infidell, will denie Chriſt to haue deſcended into Hell? Epiſt. 99. ad Euodium.

See

See more, Oſee 6.3. Pſal.16.10. 2 Pet.3.19. Zach.9.11. Rom.10.6. Eccleſ.24. 45. Pſal. 23. 7. Gen.37. 35. 1 Pet.3.19. Mat.27.52.

See Fathers that affirme the ſame, S.Ierom in 4.ad Epheſ. S.Greg.13. Moral.20.

XXXXII.

That there is no Purgatory fire or other priſon, wherin ſinnes may bee ſatisfied for after this life.

Contrary to their owne Bible 1. Cor 3. 13. The fire ſhall trie euery mans worke, of what ſort it is.

S. Ambroſe ſer. 20. in Pſal.118. S. Hierom vpon the 4.of Amos S. Auguſt. vpon the 37. Pſal. S.Gregory lib.4.Dial. explicate this very place of Purgatory.

Toby 4. 17. Powre out thy bread vpon the buriall of the iuſt. *This* very place S. Chryſoſtome hom.

hom. 32. in Mat. vnderſtandeth of Purgatory.

1. Cor. 15. 29. Elſe what ſhall they doe, which are Baptiſed for the dead? *An euident* place, concerning the ſuccour which the ſoules departed receiue by the aſſiſtance of the Church.

See more. 2. Tim. 1. 18. 1. Iohn. 5. 16. Iſay. 4. 4. expounded by S. Auguſt. of purgatory lib. 20. ciuit. dei. Iſay 9. 18. expounded of Purg. by S. Baſil vpon this place. 2. Mac. 12. 44, 45. Mat 5. 25. 27. 11. Iohn. 22.

XXXXIII.

That it is not lawfull to make, or to haue Images.

Contrary to the expreſſe words of their owne Bible. Exod. 25. 18. And thou ſhalt make two Cherubins of gold, of beaten worke ſhalt thou make them, in the two ends of

the mercie seate: *therefore* it is lawfull, &c.

1. Kinges.6.35. And he carued thereon. Cherubins, and palme trees & open flowers, and couered them with gold fitted vpon the carued worke: *therfore* &c.

9. Heb. 9. 1.5. Then verily the first couenant, had also ordinances of diuine seruice, and a worldly sanctuary, &c. And ouer it the Cherubins of glory, shadowing the mercy seate.

Loe *S. Paul* calleth the pictures of the Cherubins which Salomon made, an *ordinance of diuine seruice*, which Protestans cal the making of Idols: whom now shal we beleeue, whether *S. Paul*, or a Protestant?

See more 1. Kings 7.36.42.44. Numbers 21. 8. Mat. 22. 20. Exod. 31.2. Exod. 25.30. Where painting & grauing of pictures is so far from being idolatry, that it is proued to be

be a ſcience diuinly infuſed by God himſelfe.

See fathers that affirme the ſame. Tertul. lib. 2. de pudicita .*S. Greg.* Naz. ep. 49. ad. Olymp. *S. Baſil.* orat in *S. Barlaam. S. Auguſtine* lib. 1. de conſenſ. euang. cap. 10. witneſſeth, that in his time, Chriſt was to bee ſeene painted in many places, betweene *S. Peter* and *S. Paul*

XXXXIIII.

That no man hath at any time ſeene God, & that therfore his picture or Image cannot be made

Contrary to their owne bible Gen. 3. 8. where God appeared to Adam, walking in the garden of Paradiſe, in a corporall forme. Gen. 28. 12, 13. To Iacob *ſtanding aboue the Ladder* wheron the Angells aſcended and deſcended.

Exod. 33. 11. to Moyſes he ſpake

face to face, as a man ſpeaketh vnto his friend. To Iſay. 6. 1. ſitting vpon a throane. To Daniel .7. 9. *ſitting* wearing *garments*, and hauing *haire on his head like pure wooll*: How then may he not be pictured by vs, in the forme that he himſelfe appeared to vs? for he who pictureth God or an Angell, doth not picture him as he is in nature, but only in forme as he appeared.

XXXXV.

That it is not lawfull to worſhip Images, nor to giue any honor to any dead or inſenſible thing.

Contrary to the exproſſe words of their owne bible. And he ſaid; Draw not nigh hither, put off thy ſhooes from off thy feete, for the place whereon thou ſtandeſt, is holy ground.

Loe how cleere a place is here pro-

produced against Protestants, wher an insensible crerature without reason, was commanded by God himselfe to be honored: for the refraynning to tread vpon it, was the doing of honour to it.

Therfore an image representing vnto vs a holy thing, may be honored.

Psal. 99. 5. Adore yee the foote-stoole of his feete. *This* place is spoken litterally of the arke of the Testament, according to that 1. Chron. 28. 2. I had in my heart to build a house of rest for the arke of the couenant of the Lord, & for the foote-stoole of our God. *Now* the principall reason why the arke was worshipped, was in regard of the images that were vpon it, which as S. Ierom saith, the Iewes did worship in his ep. ad Marcellan.

Philip. 2. 10. That at the name of Iesus, euery knee should bow, of things in heauen, and things in

earth, and things vnder the earth: now, that is the name of Ieſus, which either is pronounced by anothers mouth; printed in a booke, or painted or grauen in a picture: but at any of theſe we are commanded to bow the knee: *Therfore*, Images are to bee worſhiped.

Numb. 21. 8. And the Lord ſaid vnto *Moyſes*: Make thee a fiery Serpent, and ſet it vpon a Pole, and it ſhall come to paſſe, that euery one that is bitten when he looketh vpon it, ſhall liue.

Hence are euidently prooued diuers things againſt Proteſtants. Firſt, that God commanded the making of this Image. Secondly, the ſetting of it vp for a ſigne. Thirdly, he promiſed, that the lookers thereon, ſhould aſſuredly receiue ſuccour. Fourthly, bee warranted the making, the ſetting vp, the beholding, and the reuerencing there-

thereof, to be exempt from the breach of the firſt Commandement by working ſo many, and ſo manifeſt miracles, at, and before the preſence thereof. *Therefore* an Image may be made, may be ſet vp, may be looked on, and be reuerenced.

See Fathers that affirme the ſame, *S.* Ambroſe ſerm. 1. in Pſal. 118 *S.* Auguſtine lib. 3. de Trinitat. *S.* Gregorie lib. 7. epiſt. 5. ad Ian. Finally, *S. Baſil* ſaith (In Iulian. citatus in 7. ſinod.) I honor the hiſtories of Images, and doe openly worſhip them, for this being deliuered vs from the holy Apoſtles, is not to be forbidden. *S. Chryſoſtome* in his Maſſe, turned into Latin by *Erat*, ſaith: The Prieſt boweth his head to the Image of Chriſt. *S.* Damaſ. lib. 4. cap. 17. ſaith. The worſhipping of the Croſſe, and of Images, is a tradition of the Apoſtles.

XXXXVI.

XXXXVI.

That blessing, or signing vpon the fore-head, is not founded on the Scripture.

Contrary to the expresse words of their owne Bible, Mar. 10. 16. And he tooke them vp in his armes, put his hands vpon them, and blessed them: *therefore.*

Luc. 24. 50. And he led them out as farre as to Bethanie, and he lift vp his hands, and blessed them: *therefore, &c.*

Reuel. 7. 3. *One Angel said to foure other Angels*: Hurt not the earth, neither the sea, nor the trees, till we haue sealed (we reade, *signe*) the seruants of our God in their fore-heads; *therefore, &c.*

See Fathers that affirme the same, Dionys. Areopag. cap. 4, 5, 6. eccles. Hier. Tert. lib. de corona milit. Origen

gen in Exod.cap.5.hom.6.5. Cyril. Cat. 1. 5. Baſil. lib. de ſpirit. ſanct. cap. 37. S. Chryſoſt. hom. 55. in Mat.cap. 16.

XXXXVII.

That it is both ſuperfluous and ſuperſtitious, to repeate one and the ſame prayer ſundry times.

Contrary to their owne Bible, Mat.7. 9. Where firſt our Lord hauing taught his owne Diſciples that excellent prayer of al prayers, which he would haue them to offer to him (the *Pater noſter*, or our Lords prayer) he afterward in many other places willeth them to pray alwaies, as Luc.18.1.& 21.36. And how, for Gods ſake is it poſſible, to perſeuer in ſo ſhort a forme of prayer, except that wee often repeate the ſelfe ſame prayer? *therefore*, &c.

The Angels in the Prophet Eſay

(Eſa-

(Esay 6.) and the beasts in the Apoc. (Apoc. 4.) which rest neither day nor night, doe thrice repeate one word to the honor of God. *Holy, holy, holy, Lord God of Sabbath,*

Christ praying in the Garden, repeated one and the same speech thrice, Luc. 22. & Mat. 26. 39.

Finally, wee reade that the three children in the Fornace, in lauding and praysing Almightie God, did in euery verse (being many in number) repeate a certaine halfe verse.

See Fathers that affirme the same, Lactant. lib. 4. diuin. instit. cap. 28. S. Amb. lib. de spirit. sanct. cap. 20. S. Aug. lib. 1. de serm. Dom. in monte cap. 5. & lib. de doct. Christ. cap. 7. S. Greg. hom. 19. in Ezech. & l. 1. Mor. cap. 28.

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FINIS.